SMITH'S REPORT

On the Holocaust Controversy

No. 158 www.Codoh.com February 2009

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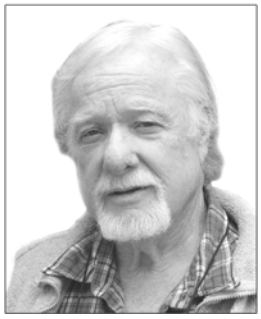

Challenging the Holocaust Taboo Since 1990

In January Mark Weber published an article titled "How Relevant is Holocaust Revisionism?" In effect, he says not very. I asked a few important names at one time associated with the Institute for their reactions to Weber's article. I made no suggestion as to what any respondent might write. So here we have Arthur Butz introducing the issue, Mark Weber's full article, reactions from Serge Thion, Ted O'Keefe, Richard Widmann and others.

Mark Weber and IHR Are Not Relevant to Revisionism

Arthur R. Butz

Last August, in postings that related to a conference he had recently attended, Mark Weber made it clear that he was not a revisionist.* However one had to read, rather than just skim, Weber's August articles to see this. In particular, his article "A Zionist Smear: The ADL Attacks an Islamic Peace Conference" **(http://www.ihr.org/news/aug08adl.html)** endorsed, by implication but clearly, a remark in a speech by Malaysia president Mahathir Mohammed: "The Europeans killed six million Jews out of twelve million." Though Robert Faurisson and I, and a few others, immediately saw the point, the article had little impact on the community of revisionists, perhaps because its title related to a commonplace ADL activity that the author was protesting.

In September there was activity directed to bringing this important matter to the revisionist community generally, but I suppose that activity was suspended on account of the pressure of other matters, e.g. the Fredrick Töben affair. Incidentally, on Sept. 30 I drove Töben to the airport for that ill-fated flight to London, and I mentioned Mark Weber's revealing article to him.

On Dec. 2 Faurisson directed the following two questions to Weber:

1. Do you believe that the Germans decided on and planned a physical destruction of the European Jews? ("the specific crime")

2. Do you believe in the existence and the use by the Germans of homicidal gas chambers or gas vans? ("the specific weapons of the specific crime")

As I write this Faurisson has gotten no reply. Those two questions relate fundamentally to the historic mission of IHR and were asked of the Director of IHR by a key former associate of the IHR, under circumstances wherein the Director's adherence to the mission was obviously in question. Weber was ethically obligated to answer.

I suspect that Mark Weber's new article "How Relevant is Holocaust Revisionism?" was Weber's way of responding to the pressures being brought by Faurisson. To those of us who have been concerned with this problem since this past summer, the new article reveals perhaps only one new thing that I shall explain below. To oth-

ers, it reveals that Mark Weber is not a revisionist. Only because the title of the new article is provocative is it now widely recognized by the revisionist community that Mark Weber is not one of us.

The fact that Weber is not a revisionist is important, and its treatment here required only a few words. Mark Weber's thoughts on the question that the title of his new article raises are less important but require more words. I shall comment on those thoughts anyway.

Weber's title commits a common sin, namely, challenging or asserting the relevance of something without specifying what the relevance is supposed to apply to. It is obvious nonsense to ask "When will the train reach?" It has to be something like "When will the train reach Detroit?" Therefore I shall try to determine what Mark Weber thinks revisionism is irrelevant to, and frankly the answer is unimportant. If revisionism's central claims are wrong then it ought to be abandoned. Why wonder about its relevance to anything? For example, I concede that revisionism is irrelevant to baking pies, but that doesn't make me a non-revisionist. What, then, does Mark Weber think revisionism is irrelevant to?

About half-way through his paper he seems to answer the question begged by his title, by making a curious assumption. He writes

"But despite a discouraging record of achievement, some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power."

His relevance, then, would appear to be in terms of fighting Israel. I doubt that I know even one revisionist whose revisionism is so motivated. On the other hand, we tend to note that implication as an observation. I suppose all of us agree that the success of revisionism would be bad for Israel, and we understand that much of the persecution we suffer is based on that fact. We do not wish Israel well.

Arthur Butz

I wrote many years ago, in the Foreword to my book *The Hoax of the Twentieth Century*, that my historical investigations were motivated by my "Noting the obvious ways in which this legend is exploited in contemporary politics, notably in connection with the completely illogical support that the U.S. extends to Israel". That political judgment of mine didn't make me a revisionist; the investigations that were thereby motivated made me a revisionist. I found rubbish.

Serious revisionists promote revisionism because it is historically correct, not because it's bad for Israel. I would be a revisionist even if it were good for Israel. I suppose one could find people who think we help Israel in some devious or backhanded way.

Mark Weber's presumption, that we should be motivated to harm Israel, says more about his motivations than ours, and something about his concept of IHR's mission.

However that is not the worst of it. After seeming to have explained, mid-way through the article, what revisionism is allegedly not relevant to, Weber upsets the whole cart. He notes that in recent years "the Holocaust assumed an important role in the social-cultural life of America and western Europe," but he also claims that in today's political context the "Holocaust imagery [is] less relevant."

It is difficult for me to deal with these less important aspects of Mark Weber's recent article because of this confusion regarding what revisionism is supposedly irrelevant to and the nature of the current political-cultural scene. The last is, we are asked to believe, characterized by both Holocaust obsession and an irrelevance of the Holocaust legend to contemporary problems.

That is confusing, but unimportant. I think the Holocaust obsession is a contemporary problem, and a big one that sheds light on many other problems.

Others may wish to parse Mark Weber's thoughts more carefully, but I have no patience for that. It is a waste of time. As I noted earlier, I would be a revisionist even if it were helpful to Israel. Mark Weber is not a revisionist, evidently because he no longer sees revisionism as an effective weapon against Israel. That suggests that in the past his adherence to revisionism was to gain a propaganda tool against Israel. That evaluation of him is new, at least for me.

Jan. 11, 2009

*Here I use the term "revisionist" only in the sense of "Holocaust revisionist" = " Holocaust denier", though I am aware that some comrades dislike the last label.

LETTERS

I want to hear from you. I read everything you write. I regret that I am not able to respond individually to each correspondent. I may publish your letter here. I may edit it for length and/or content. Please make it very clear to me that I can, or cannot, use your name.

Richard Widmann

Mark Weber, the Director of the Institute for Historical Review, has recently written and distributed widely over the internet an article, "How Relevant is Holocaust Revisionism?" This article gets a number of key points completely wrong but clearly identifies the reason for the IHR's lack of achievement over the past number of years.

The key point for me in Weber's article is his assertion that "some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power." While it is now clear that the latter is Mark Weber's principle interest, he joins the ranks of revisionism's detractors by asserting that Holocaust revisionism is largely a means to an end. This has been the position of organizations like Nizkor and the Simon Wiesenthal Center as well as authors including Deborah Lipstadt and Michael Shermer.

Lipstadt for example wrote in her *Denying the Holocaust*, that revisionists use half-truths and lies to "shroud their true objectives." Likewise, Nizkor has posted on their home page for years the statement, "The real purpose of holocaust revisionism is to make National Socialism an acceptable political alternative again." While revisionists could easily refute this statement in the past, now someone who was viewed as an important spokesman for revisionism is making a similar contention.

In fact, of course, revisionism is not the means to any political end. It is a historical methodology; one that is intended to correct the historical record in light of a more complete set of facts. Perhaps Ted O'Keefe put it best in an article he wrote for the *Journal for Historical Review* when he wrote, "Why Holocaust Revisionism? I think Thomas Jefferson answered that question over two centuries ago, when he wrote: 'There is not a truth existing which I fear, or would wish unknown to the whole world.'"

Mark attempts to justify his position by noting "Over the past ten years, sales of IHR books, discs, flyers and other items about Holocaust history have steadily declined, along with inquiries about Holocaust history and requests for interviews on this subject." A quick look at the Website of the IHR shows the real reason for this downturn in sales. The last IHR published Holocaust revisionist title offered for sale was published in 1989! The other titles are the result of the work of other revisionists in general and most notably that of Germar Rudolf. The IHR is not selling Holocaust revisionist books because they have nothing new to offer. The CODOH Website had over 10 million hits in 2008. This hardly demonstrates a shrinking interest in the subject.

Like many others I look back fondly at the years of serious revisionist activity and publishing by the IHR. This latest missive demonstrates what many have been unwilling to acknowledge. The Institute for Historical Review is no longer a part of our struggle. The time has come to move on and look to new individuals, new organizations, new publications, and new ways to get out the good news of Holocaust revisionism.

Chip Smith

Just read Mark Weber's "How Relevant is Holocaust Revisionism?" The thrust of his argument is nicely distilled in the closing paragraph: "Setting straight the historical record about the wartime fate of Europe's Jews is a worthy endeavor. But there should be no illusions about its social-political relevance. In the real world struggle against Jewish-Zionist power, Holocaust revisionism has proved to be as much a hindrance as a help."

In my view, this tells us much more about Weber's priorities than it does about the relevance of revisionism in a more disinterested, or less politically preoccupied, context.

I don't think the state of Israel should have been established where and how it was, if at all. But there it is, and there is nothing I can do about it. It bothers me precisely as much as Watergate. The struggle to which Weber refers, is not my struggle. I am more interested in mass psychology and the stronghold of taboo; I am more interested in intellectual freedom, and the fascinating possibility that some of the most sacred truths of our time are largely grounded in rumor and propaganda and myth and falsehood. I am more interested in the mind of Michael Shermer than in the machinations of a socio-political power structure, which I believe is largely and insipidly rooted in aggregate intellectual and temperamental traits anyway. Generally speaking, Jews are smarter, more creative and more consanguine than other peoples. You might as well argue with a barometer.

As Weber gears up for battle, cultural deracination is already

chipping subversively at the power dynamic he identifies and opposes. My 28-year-old wife is half-Jewish and she doesn't give a damn about Holocaust-upmanship, or Israeli hegemony. She thinks my interest in HR is a nerdish hobby, which is sort of true. But her grandmother believes in Jewish lampshades and soap, and her father is an armchair Zionist. They're good people, people with whom I disagree about certain things that really aren't worth the trouble. But they won't be around much longer.

Weber mentions the presence of Holocaust memorials in virtually every American city. There is something terribly conspicuous and almost desperate about this fact alone. Some Jewish kids will be wise to it. Some already are. The most vocal and prominent critics of Israeli policies toward the Palestinians are Jewish. And some of the most adamant kneejerk supporters of the same policies are devout Christians. Chomsky is a superstar in every college town. And Finkelstein runs laps around Dershowitz. If I were chatting it up over drinks with Mark Weber, I'd tell him to check back in a couple of generations.

In the meantime, the adventure of revisionism should remain more narrowly focused on facts and science and history and scholarly skunkwork, perhaps with a bit more appreciation for social psychology. I recently had a fascinating exchange with Denierbud about the McMartin-era Satanic abuse hysteria and how that narrative might tie in with Crowell's thesis regarding the sociogenic origins of the gas chamber stories. I think it's a promising angle, and one worth pursuing. Even a convinced Zionist might be fascinated by the possibility, which, of course, is more profoundly about human nature than political power.

Politics is a prickly refuge, but truth for truth's sake -- well, that's another matter. There are no illusions here. States come and go, but knowledge is a river.

How Relevant is Holocaust Revisionism?

Mark Weber

This is the article in full written by Mark Weber and addressed by Arthur Butz above and others following. I have informed Mark that I will publish his response to his critics.

For more than 30 years, writers and publicists who call themselves revisionists have presented evidence and arguments questioning generally accepted accounts of the Holocaust. Some of these researchers have shown impressive fortitude -- defying smears, abuse, physical violence, and worse.[1]

In countries where "Holocaust denial" is a crime, skeptics have been fined, imprisoned or forced into exile for expressing dissident views on this issue.[2] These victims of what amounts to a blatant suppression of free speech include Robert Faurisson and Roger Garaudy in France, Siegfried Verbeke in Belgium, Jürgen Graf and Gaston-Armand Amaudruz in Switzerland, and Ernst Zundel and Germar Rudolf in Germany.

Revisionists have published impressive evidence, including long neglected documents and testimony, that has contributed to a more complete and accurate understanding of an emotion-laden and highly polemicized chapter of history.

I have played a role in this effort. In published writings, in lectures, and in courtroom testimony, I have devoted much time and work to critically reviewing the "official" Holocaust narrative, to countering Holocaust propaganda, and to debunking specific Holocaust claims.

But in spite of years of effort by revisionists, including some serious work that on occasion has forced "mainstream" historians to make startling concessions,[3] there has been little success in convincing people that the familiar Holocaust story is defective.

This lack of success is not difficult to understand. Revisionists are up against a well-organized, decades-long campaign that is promoted in the mass media, reinforced in classrooms, and supported by politicians.[4]

Tim Cole, a history professor and prominent specialist of Holocaust studies, has written in his book *Selling the Holocaust*: "From a relatively slow start, we have now come to the point where Jewish culture in particular, and Western culture more generally, are saturated with the 'Holocaust'. In-

deed, the 'Holocaust' has saturated Western culture to such an extent that it appears not only centre stage, but also lurks in the background. This can be seen in the remarkable number of contemporary movies which include the 'Holocaust' as plot or sub-plot."

Between 1989 and 2003 alone, more than 170 films with Holocaust themes were made. In many American and European schools, a focus on the wartime suffering of Europe's Jews is obligatory. Every major American city has at least one Holocaust museum or memorial. The largest is the US Holocaust Memorial Museum in Washington, DC, which is run by a taxpayer-funded federal government agency, and draws some two million visitors yearly.

A number of countries, including Britain, Germany and Italy, officially observe an annual Holocaust Remembrance Day. The United Nations General Assembly in 2005 approved a resolution introduced by Israel to designate January 27 as an international Holocaust remembrance day.

In the United States and western Europe, the Holocaust has become is a venerated, semi-religious mythos. Prof. Michael Goldberg, an eminent rabbi, has written of what he calls a "Holocaust cult with its own tenets of faith, rites and shrines." In this age of secular "political correctness," Holocaust "denial" is the modern equivalent of sacrilege.

A major reason for the lack of success in persuading people that conventional Holocaust accounts are fraudulent or exaggerated is that -- as revisionists acknowledge – Jews in Europe were, in fact, singled out during the war years for especially severe treatment.

This was confirmed, for example, by German propaganda minister Joseph Goebbels in these confidential entries in his wartime diary:[5]

Feb. 14, 1942: "The Führer [Hitler] once again expresses his resolve ruthlessly to clear the Jews out of Europe. There must be no squeamish sentimentalism about it. The Jews have deserved the catastrophe that they are now experiencing. Their destruction will go hand in hand with the destruction of our enemies. We must hasten this process with cold ruthlessness."

Mark Weber

March 27, 1942: "The Jews are now being deported to the East from the *Generalgouvernement* [Poland], starting around Lublin. The procedure is a pretty barbaric one and not to be described here more definitely, and there's not much left of the Jews. By and large, one can say that 60 percent of them will have to be liquidated, while only 40 percent can be put to work. The former Gauleiter of Vienna, who is carrying out the operation, is proceeding quite judiciously, using a method that is not all too conspicuous. The Jews are facing a judgment which, while barbaric, they fully deserve. The prophecy the Führer made about them for having brought on a new world war is beginning to come true in the most terrible manner. One must not be sentimental in these matters."

April 29, 1942: "Short shrift is being made of the Jews in all eastern occupied territories. Tens of thousands of them are being wiped out."

No informed person disputes that Europe's Jews did, in fact, suffer a great catastrophe during the Second World War. Millions were forced from their homes and deported to brutal internment in crowded ghettos and camps. Jewish communities across Central and Eastern Europe, large and small, were wiped out. Millions lost their lives. When the war ended in 1945, most of the Jews of Germany, Poland, the Netherlands and others countries were gone.

Given all this, it should not be surprising that even well-founded revisionist arguments are often dismissed as heartless quibbling.

But despite a discouraging record of achievement, some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power. This view, however, is based on a mistaken understanding of the relationship between "Holocaust remembrance" and Jewish-Zionist power.

Even before World War II, the organized Jewish community was playing a major role in the political and cultural life of Europe and the United States, and the Zionist movement was already very influential. Although propaganda about the wartime catastrophe of Europe's Jews was a factor in American society during the 1950s and 1960s, it was not until the late 1970s that "the Holocaust" began to play a really significant social-political role. It was not until the late 1970s and early 1980s that the

term began to appear as a specific entry in standard encyclopedias and reference books, and became an obligatory subject in American textbooks and classrooms.

In short, the Holocaust assumed an important role in the social-cultural life of America and western Europe in keeping with, and as an expression of, a phenomenal increase in Jewish influence and power. The Holocaust "remembrance" campaign is not so much a *source* of Jewish-Zionist power as it is an *expression* of it. For that reason, debunking the Holocaust will not shatter that power.

Suppose *The New York Times* were to report tomorrow that Israel's Yad Vashem Holocaust center and the US Holocaust Memorial Museum had announced that no more than one million Jews died during World War II, and that no Jews were killed in gas chambers at Auschwitz. The impact on Jewish-Zionist power would surely be minimal.

Although "Holocaust remembrance" remains well entrenched in our society, its impact seems to have diminished in recent years. In part this is because the men and women of the World War II generation are nearly all gone. But another factor has been a major shift in the world-political situation. The collapse of the Soviet Union and the Soviet empire, the end of US-Soviet "Cold War" rivalry, the Nine-Eleven terror attack in 2001, the US invasion and occupation of Iraq, and current world economic crisis, have ushered in a new era – one in which the Holocaust imagery of the 1940s is less potent because it's less relevant.

Criticism of Israel and its policies has become much more common in recent years, even in the United States. Among thoughtful men and women, and especially in the youth, sympathy for Israel has fallen perceptibly, while skepticism about the role of the Holocaust in society has grown. Tony Judt, a prominent Jewish scholar who lives and works in New York, wrote recently:[6]

"Students today do not need to be reminded of the genocide of the Jews, the historical consequences of anti-Semitism, or the problem of evil. They know all about these – in ways our parents never did. And that is as it should be. But I have been struck lately by the frequency with which new questions are surfacing: `Why do we focus so much on the Holocaust?' `Why is it illegal [in certain countries] to deny the Holocaust but not other genocides?' `Is the threat of anti-Semitism not exaggerated?' And, increasingly, `Doesn't Israel use the Holocaust as an excuse?' I do not recall hearing those questions in the past."

This shift has also been noticed at the Institute for Historical Review. Over the past ten years, sales of IHR books, discs, flyers and other items about Holocaust history have steadily declined, along with inquiries about Holocaust history and requests for interviews on this subject. At the same time, and obviously reflecting broader social-cultural trends, there has been a marked rise in sales of IHR books, discs, flyers and other items about Jewish-Zionist power, the role of Jews in society, and so forth. This has been matched by an increase in the number of inquiries and requests for interviews on those issues.

Jewish-Zionist power is a palpable reality with harmful consequences for America, the Middle East, and the entire global community. In my view, and as I have repeatedly emphasized, the task of exposing and countering this power is a crucially important one.[7] In that effort, Holocaust revisionism cannot play a central role.

One influential statesman who seems to understand this is the former prime minister of Malaysia, Mahathir Mohammed. In a much-discussed address delivered at an international conference in October 2003, he spoke forthrightly against Jewish-Zionist power, while making clear that he accepts the familiar "Six Million" Holocaust narrative. In the global struggle against this power, he said, "we are up against a people who think ... We cannot fight them through brawn alone. We must use our brains also … The Europeans killed six million Jews out of twelve million. But today the Jews rule this world by proxy. They get others to fight and die for them."[8]

Setting straight the historical record about the wartime fate of Europe's Jews is a worthy endeavor. But there should be no illusions about its social-political relevance. In the real world struggle against Jewish-Zionist power, Holocaust revisionism has proved to be as much a hindrance as a help.

Notes

1. "Jewish Militants: Fifteen Years, and More, of Terrorism in France." *The Journal of Historical Review*, March-April 1996 (http://www.ihr.org/jhr/v16/v16n2pFaurisson.html)

2. M. Weber, "Toben's Arrest: A New Assault Against Free Speech." Oct. 2008 (http://www.ihr.org/other/oct08toben.html)

3. Robert Faurisson, "The Victories of Revisionism." Dec. 2006 (http://www.fpp.co.uk/Auschwitz/Faurisson/at_Teheran_conf_2005.html, and http://www.codoh.com/view_points/vprfvict.html); R. Faurisson, "Impact and Future of Holocaust Revision-

ism." *The Journal of Historical Review*, Jan.-Feb. 2000. (http://www.ihr.org/jhr/v19/v19n1p-2_Faurisson.html)

4. M. Weber, "Holocaust Remembrance: What's Behind the Campaign." Feb. 2006. (http://www.ihr.org/leaflets/holocaust_remembrance.shtml)

5. These Goebbels diaries quotes are from: Louis P. Lochner, ed., *The Goebbels Diaries* (Doubleday, 1948), pp. 86, 147-148, 195; Wilhelm Staeglich, *Auschwitz: A Judge Looks at the Evidence* (IHR, 1990), pp. 88-89; David Irving, *Goebbels: Mastermind of the Third Reich* (London: Focal Point, 1996), pp. 387, 388, 392.

6. Tony Judt, "The `Problem of Evil' in Postwar Europe," *The New York Review of Books*, Feb. 14, 2008, pp. 33-35.(http://www.nybooks.com/articles/21031)

7. M. Weber, "In the Struggle for Truth and Justice." August 2008.(http://www.ihr.org/other/aug08weber.html); M. Weber, "The Israel Lobby: How Important Is It." Nov 2007. (http://www.ihr.org/other/0711_webereugene.html) See also: M. Weber, "A Straight Look at the Jewish Lobby." Dec. 2007 (http://www.ihr. org/leaflets/jewishlobby.shtml)

8. J. Aglionby, "Fight Jews, Mahathir tells summit," *The Guardian* (Britain) , Oct. 17, 2003.(http://www.guardian.co.uk/world/2003/oct/17/malaysia) Quoted in: M. Weber, "In the Struggle for Peace and Justice: Countering Jewish-Zionist Power." August 2008.

On Mark Weber's Gloomy Mood

Serge Thion

In the Roman Legions the older, most experienced soldiers were called the "old ones". That is the exact meaning of "veterans". After campaigning for 25 years they were demobilized and given some piece of land, in the border areas, in order to create a self-sustaining web of farms run by Army people, guarding the *limes*.

The little, or, let's say, tiny fighting movement called Holocaust revisionism, really started in the 50s'. One or two generations have already disappeared. Harry Elmer Barnes, Austin App, David Hoggan in the US; Francois Duprat (murdered 1978), Paul Rassinier, Maurice Bardèche in France; Johann von Leers, Thies Christophersen, Josef Ginsburg, Otto Remer, Wilhelm Stäglich in Germany, passed away. The veterans of today are getting old, sick, lame, tired, fed up with this insane persecution (S. E. Castan, in Brazil). Some retire or claim they intend to do so (Zündel, his lawyer Doug Christie, Töben).

Others realize that, though impaired by the coming of age, they cannot retire as the smell of blood in the next battles has become a vital drug (Faurisson, 80; Bradley Smith, Ingrid Rimland). Anyway, those who have been once involved in Revisionism are considered as tainted and they cannot simply choose another professional life (Leuchter, now driving school buses, Lindner, many others). Some have simply slipped away into some no man's land (Felderer, Cole, Garaudy). Others go on soldiering in a rather secretive life: Arthur Butz, Carlo Mattogno, Ahmed Rami, Henri Roques, Jürgen Graf, Joaquin Bochaca, Gaston-Armand Amaudruz, Canadian allies of Zündel, Udo Walendy, Georges Theil, all of them constantly under endless threats. They still can write but have renounced public life. There are tolerated if they keep mute.

Others are in prison, Zündel, Germar Rudolf, Horst Mahler, and some have simply vanished from the screens (no names, here). In his article Weber mentions "Ernst Zundel and Germar Rudolf [in prison] in Germany." He fails to remind us that both have been arrested by official police forces in the USA, under ridiculous and false reasons, and forcibly delivered to the German totalitarian justice system. The legality of those arrests and "extraordinary renditions" has not yet been established. Democracies know very well how to get rid of the rules they have established. So, revisionists are not safe even in the countries which have not (not yet ?) enacted laws to ban them. See the arrest and the 50-days in prison in London of the passenger Frederick Töben, in transit, November 2008. The denial of the law was so blatant : the grey monster had to release its prey.

Among the "veterans", Mark Weber is probably one of the

youngest. He is in a particular situation as Director of the Institute for Historical Review. He carries the responsibility to maintain afloat this small institution. In 30 years, the audience, the impact, the public image in front of an evolutive demand, have changed, deeply changed. WW II events are as remote as Roman gladiators for most of the younger people. They know that States do lie and they don't quite see why they would need to commit themselves in the unveiling of one particular lie — about the gas chambers, whose nature anyway looks more and more mythological.

The mysteries of Sept. 11 are much more gripping and exciting. In one word, the generations who come after the one who lived through WW II are more and more disinterested. Already 10 years ago, Zündel was explicit: those who contributed to his fighting funds were dying away and were not replaced. This is a fact of life. As a consequence, the level of financing declines and the level of activities follow the same trend.

Besides, the level of activities deployed by revisionist researchers themselves has notably declined. If I look for new ground-breaking works, I find nothing really new. The only *active* researcher is Carlo Mattogno, in Italy, who digs into a gigantic mass of archives he was wise enough to Xerox, together with Jürgen Graf, in the big archival centers of Eastern Europe in the early 90's. I am not sure this would be possible now.

Is revisionism dead? As an open quest, an intellectual commitment, it has probably reached its limits. But the results are there and the frenzied activities of its Zionist adversaries remain quite inconsistent. They are renewing the same type of attacks again and again, ceaselessly, with no success.

Now, all this does not preclude Weber, or anyone else, to freely evaluate the weight of revisionism in the historical culture of contemporary societies, and the fast growing, and limitless, expansion of Holocaustomaniac activities, buildings, museums, commemorations, spreading everywhere like a prairie fire, etc. Jews spend millions of dollars, and cause public spending in the tens of millions of dollars to build inane "holocaust museums", full of falsifications, lies and delirious interpretations. The press campaign is permanent. The political agitation is boiling everywhere. The hallucination permeates everyone everywhere all the time. Saturation is reached.

The cultural world ignores a book like *My Holocaust* by Tova Reich who totally demolishes the Holocaust complex and describes it as a farce organized by greedy liars and bandits. All right. The revisionists have never been able to tame the tide. As Weber says, “it was not until the late 1970s that ‘the Holocaust’ began to play a really significant social-political role.” No. This was planned, organized and financed by the Zionist State. The first act of this new drama was written by Ben Gurion with the Eichmann trial in 1961. He explicitly said he was looking for a means to maintain the existence of Israel because he was not very confident that military might alone was enough, in the long run. Israel could not afford to loose one single war and he thought the killing-of-the-Jews device was a perfect instrument to protect the Zionist State by making everyone else in the world guilty of not supporting the Jews.

To make the argument short, it is enough to say that the strength of the Holocaust tale and of the smashing of revisionism is provided by the State of Israel itself, its political network, its dominance of the media world, its limitless funding. What is the price of Truth? When Israel will disappear "from the pages of time", as predicted by Imam Khomeyni, the mirror will crack, and the revisionists will be free. It's a matter of patience. Remember that the Zionist entity has reached only half of the duration of the Crusaders’ Jerusalem kingdom, a thousand years ago. “Some revisionists insist that their work is vitally important because success in exposing the Holocaust as a hoax will deliver a shattering blow to Israel and Jewish-Zionist power. This view, however, is based on a mistaken understanding of the relationship between ‘Holocaust remembrance’ and Jewish-Zionist power.” says Weber.

That was indeed an illusion shared by *some* revisionists. The analysis of the political reality is beyond the purview of Holocaust revisionism and, of course, a wide range of opinions is available for all different revisionists to pick from.

We have all seen the Institute of Historical Review drift away from the serious matters of revisionism. Little by little it has transformed its content and publications. There must be a practical reason: in order to survive, and pay the salaries, it has to find a public and feed this public with items that it wants, in order to be fed. It is like the polar bear on a broken piece of icepack, drifting with the currents. It is trying to find a rationale to the drift. It's the currents, stupid!

Now it was not useful to remind us of the suffering of the Jews. No revisionist ever denied

the very harsh treatment inflicted upon them by racist Nazis. "Millions lost their lives" says Weber. Good enough, but how many millions? No one can give a seriously established answer.

Finally the only sentence I really object to is the last one: "Holocaust revisionism has proved to be as much a hindrance as a help." I even object to one particular word: *hindrance*. Does that mean that Weber, after all, regrets having missed the traditional career that was promised to him as a young laureate in history, if he had not chosen to side with the damned ones? I believe that revisionism has all along been a formidable booster to reflection, understanding, unveiling hidden parts of historical reality, an intellectual challenge that can not be matched in many disciplines. A hindrance? Certainly not.

A hammer for many anvils.

Jan. 10, 2009

Relevance, the Holocaust, and the Halfocaust: On Mark Weber's Farewell

Ted O'Keefe

A recent statement by Mark Weber on the "relevance" of Holocaust revisionism has caused considerable consternation among Holocaust revisionists. It's easy to see why. In it the director of the IHR, who is arguably the world's only salaried Holocaust revisionist, asks whether Holocaust revisionism is relevant to "exposing and countering" what he calls "Jewish-Zionist power," and answers with a ringing no.

Strangers to Holocaust revisionism may be able to read Weber's statement as a rueful but objectively grounded leave-taking of a movement that the author had served for nearly thirty years.

Such a reading of this declaration would be a mistake, however, above all for any revisionist who might be lulled by its apparent reasonableness. Studied with care, "How Relevant Is Holocaust Revisionism" is more revealing than relevant, despite its author's studious efforts to obscure the matter, above all on the question of his opinion on the accuracy of the case for Holocaust revisionism.

Weber concedes the decades-long persecution of revisionists, though he doesn't ask why so ineffectual a movement is dogged so fiercely by a power that he claims it scarcely threatens. Yet as generous as he is in detailing revisionist suffering and martyrs, Weber is grudging and unspecific when he comes to the achievements of Holocaust revisionist researchers (whom he calls "writers and publicists").

Damning with feeble praise, Weber writes: "Revisionists have published impressive evidence, including long neglected documents and testimony, that has contributed to a more complete [*sic*] and accurate understanding of an emotion-laden and highly polemicized chapter in history." He speaks of "some serious work that on occasion has forced 'mainstream' historians to make startling concessions," but relegates those concessions to a footnote (no. 3).

What inkling from Weber's pallid words would any but a well-informed revisionist have of the breakthroughs that have not merely destroyed long-vaunted "evidence" for the Holocaust but sent its "'mainstream' historians" reeling, many times compelling them to abandon long-proclaimed and central tenets, and occasionally forcing them to publicly acknowledge revisionist victories? To name just a few victoriously won concessions from leading "mainstream" historians:

—the acknowledgement that there is no documentary evidence for a plan or order for exterminating European Jewry;

—the admission that no documentary or other material evidence for homicidal gas chambers has been found;

—the disavowal of numerous formerly alleged gas chambers;

—the dismissal of testimonies central to the gas chamber myth, from Nazis such as Rudolf Höss and Kurt Gerstein and from "survivors" like Miklos Nyisli, Rudolf Vrba, and Filip Müller;

—the massive downsizing of previously claimed death figures,

Jewish and otherwise, at camps such as Auschwitz and Majdanek.

In fact each of the above breakthroughs is drawn from articles by Robert Faurisson cited in Weber's footnote to his "startling concessions" line quoted from above. That Weber has conceded these triumphs, however tacitly, makes all the more startling his effort to offer, in contradictory stead, a boneless version of the fate of WWII European Jewry that can only be called a Halfocaust. Studiedly bland and cautious (like much of Weber's output), this Halfocaust was "a great catastrophe" in which "millions" of Jews were displaced and deported to brutal internment, and "[m]illions lost their lives."

Disregarding the revisionists' findings (including not a few of his own), Weber presents no evidence in support of his Halfocaust other than a handful of inconclusive extracts from the Goebbels diaries. In place of evidence comes the *ipse dixit* that "no informed person disputes" Weber's Halfocaust—and a further dismissal (framed obliquely, as is his manner) of "even well-founded revisionist arguments" (presumably including those enumerated above) as "heartless quibbling." And, should there be any doubt remaining as to the director of the Institute for Historical Review's break with Holocaust revisionism, Weber's warm embrace of the claim of a former Malaysian prime minister that "[t]he Europeans killed six million Jews out of twelve million" ought to be enough to dispel it.

Strange statements for a revisionist. Indeed, with its appeal to dogma, consensus, and sentimentality, the Weberian Halfocaust ends where the Holocaust revisionists began, forty and fifty years ago, scrutinizing—often at great personal costs—the evidence for the alleged extermination of some six million Jews, searching for its orders and plans, for the machines of systematic destruction, and the demographic evidence for WWII Jewish mortality.

Weber claims to be jettisoning Holocaust revisionism on "practical" grounds so that he and what's left of the IHR can be more effective in the struggle against "Jewish-Zionist power." Whether submitting, on the specific issue of the Holocaust, to the equivalent of an ideological delousing with a kosher version of Zyklon-B will make a revisionist a more formidable opponent of that power will shortly be seen, as Weber offers himself as a guinea pig. To be sure, there is something to his considerations of practicality, but his essay fails as an objective assessment of even the import of the Holocaust for "Jewish-Zionist power" and its opponents.

Weber concedes the power and influence of the Holocaust cult, then claims that it is a mere tentacle of the "Jewish-Zionist power" (here abbreviated to JZP). If so, why does the JZP invest so heavily in it? Why does it pursue "Holocaust deniers" with a fury that other opponents of the JZP are spared? Could it be that the JZP considers revisionists a grave threat because it knows that the Holocaust is deeply vulnerable? And if the JZP is powerful enough without the Holocaust, how would scuttling Holocaust revisionism meaningfully weaken it?

Likewise with his claims that the Holocaust only came into its own, politically and otherwise, in America and Europe in the 1970s. Has he not heard of its role in justifying the 1947 partition of Palestine, the recognition and support of Israel since 1948, the extortion of vast "reparations" by Zionist leaders since the 1950s—to name a few of its more important effects? As for the claim that the influence of the Holocaust has lately been receding in the wake of 9/11, has Weber forgotten the invasion of Iraq and the calls for attack against Iran, largely justified by fears fanned of another Jewish holocaust through atomic and other weapons? Is he unaware of powerful ("Jewish-Zionist") neocon calls for U.S. intervention, warranted by supposed inaction during the WWII Holocaust, to stop alleged "genocides" around the world? Has he not read of the latest spate of Holocaust movies wished on us last Christmastide?

Aside from erecting a couple of straw men (how many revisionists have believed that "Jewish-Zionist power" is based chiefly on the Holocaust myth, or that revisionist scholarship, unaided, can bring down the Jewish-Zionist citadel?), the arguments rebutted above are Weber's case for his and (if he has his way) the IHR's abandonment of Holocaust revisionism. In his fumblings to assess the relevance of Holocaust revisionism, he has neglected to ask how relevant is its truth.

Ordinarily, the defection of someone of the prominence that Mark Weber has had among revisionists would be a severe blow to morale, but Weber has been fudging on the gas chambers and other questions for years. Publicly upbraided by other revisionists, including Robert Faurisson and Fritz Berg, he has provided no satisfactory answers for what amounts to his timorous fence-sitting. And, though he has made some genuine contributions over the years, he has shown at best modest talents as a researcher and writer, and (for

some years now) less than modest industry and production. In his essay Weber blames the IHR's undeniable decline in recent years on Holocaust revisionism; many qualified revisionist observers (including this writer, who knew and worked with Weber at the IHR and elsewhere over some 25 years) consider Mark Weber, IHR's director since 1995 and its principal since 2003, chiefly responsible for transforming the Institute from the powerhouse of revisionism worldwide to revisionism's rotten borough.

Whether Mark Weber will continue to draw a salary, from what is increasingly the mere shell of the IHR, in order to renounce Holocaust revisionism in the hope of a few more radio interviews and speaking invitations is still unclear. With or without the opportunity to expend the Institute's remaining resources in exchange for promulgating his commonplace observations on Jews and Zionists, it is unlikely that he will gain entrée, as he now desires, to many of those circles in which accepting the Holocaust myth is a prerequisite for criticism of "Jewish-Zionist" excesses. His long revisionist past and his questionably orthodox Halfocaust will see to that.

Neither fish nor fowl, out in the open in no-man's-land, barring a penitential visit to a Holocaust shrine in Los Angeles, Washington, or Jerusalem, Weber may seem worthy of sympathy to certain revisionists—unless they are mindful of the responsibility that he has shirked, and the trust he has betrayed in his striving to replace veracity with expediency.

Vrba and Wetzler Meet Himmler

Thomas Kues

Rudolf Vrba and Alfred Wetzler were the two Slovak Jews who in early 1944 escaped from Auschwitz Birkenau and wrote the so called Auschwitz Protocol, which included the first "reliable information" on the alleged Nazi "death factory" to reach the west. Wetzler was the taller, slimmer and slightly less verbose of the two, the Costello to Vrba's Abbott. But while Vrba in 1958 migrated to Israel and from there on to Canada in 1967, wrote books, made an academic career and had the honor of making a fool of himself at the 1985 Zündel Trial, Wetzler remained behind the Iron Curtain, leading a rather unremarkable life until his death at seventy in 1988. He did not stay entirely silent on the issue of Auschwitz however, since in 1964 his book Čo Dante nevidel ("What Dante did not see") was published in Bratislava under the pseudonym Jozef Lanik. The previous year Vrba had published his own Auschwitz memoirs, I Cannot Forgive. Compared to Vrba, Wetzler's prose is more detailed and florid. He also preferred the rare practice of writing his autobiography in third person, referring to himself as "Karol", and to Vrba as "Val". His book was not translated until 2007, when it was published as Escape from Hell by Berghahn Books.

A pivotal part in both Vrba's and Wetzler's books is the description of Heinrich Himmler's alleged visit at the time of the inauguration of the first new Birkenau crematories. Vrba uses it as the opening to his book. He himself does not tell his exact position at the time of the visit, but Wetzler (p.47) places him just beside the road that led between Krema II and (the yet unfinished) Krema III. Wetzler himself claims to have observed the visit from the door opening of a small wooden mortuary situated about one hundred meters south west of Krema II.

What was the date of the visit? According to Wetzler, it was sometime in late March 1943. He mentions two crematoria as being in operation. While Krema II was finished on March 15, Krema III was not inaugurated until June 25 that year. On the other hand Krema IV was finished on March 22. One could thus assume that Wetzler meant the last week of March. Vrba though makes the claim that the visit took place in January (*I Cannot Forgive*, Bantam Books, Toronto 1964, p.10), at a time when all the crematoria were still under construction and heavy snow covered the ground. How Vrba could mistake January for March becomes even more curious when one reads Wetzler's description of the weather that day: "The spring sun shines brightly" making some SS men "unbutton their collars

because the sun beats down on them" (p.49, 53).

According to Wetzler (p.47), the Reichsführer's convoy consisted of twelve cars. Himmler sat in car number five. When Himmler and his SS men, together with "a few civilians" step out of their cars in front of Krema II and III they are greeted by Auschwitz commandant Rudolf Höß and a sixteen-man band playing "Entry of the Gladiators". They then wait until two minutes past ten (in the morning) when a caravan of open lorries arrive carrying Jewish prisoners. Wetzler writes (p.48) that both he and Vrba had "a good view" of the whole thing, but Vrba's own description of the two arrivals is radically different. Vrba claims, based on an unknown source, that Himmler arrived to the camp already at eight in the morning, but then spent two hours having breakfast at Höß's house before belatedly arriving at the crematoria accompanied by Höß. Vrba mentions only one car. He also has it that the Jewish victims arrived well before that and had been pushed inside the gas chamber by 9 o'clock. The SS man whose job it was to pour Zyklon B inside the chamber had to sit waiting on the roof for nearly two hours while other SS ran around trying to contact Himmler and Höß. Vrba does not mention how the Jews arrived to the Krema. Wetzler has 1,200 Jews arrive packed on the lorries. He describes Himmler overseeing the unloading and exchanging words with a female victim. In Himmler's entourage Wetzler manages to identify a number of civilians, among them Kurt Prüfer of Topf und Söhne and Max Faust of Degesch. From his much closer distance Vrba does not see a single person in civilian clothes.

The Zyklon B then arrives, as per Wetzler, at the same time as the victims are about to enter the crematorium. Two, not one, medical orderlies "with black flashes" climb up on the gas chamber roof once all victims are inside. Neither Vrba nor Wetzler specify the number of introduction openings on the roof. Wetzler has his orderlies carrying at least two cans, while Vrba speaks of a single "box".

Since neither Vrba nor Wetzler claims to have entered any of the Birkenau crematoria, their descriptions of what supposedly followed can only be attributed to imagination or hearsay. Despite this Wetzler portrays the gruesome alleged procedure with lavish detail (p.50):

> "The people who not so long ago were worried about their baggage, who a few minutes earlier accepted the attentive services of the SS men, turn rigid and look up to where tiny crystals drop out from showerheads. A gas quickly issue from the crystals, they inhale it now, a sharp, poisonous substance. Himmler, his eyes glued to the window, eagerly watches as the people behind the steel door are progressively seized by spasms, as they wring their hands, tear their hair, turn rigid. The gas rises up, the children twist longer in terminal spasms."

According to Wetzler the gassing took ten minutes, while Vrba implies an unspecified longer duration. Wetzler has Himmler glued to the gas chamber's peephole the entire time, his face "red with excitement" as he loudly praises the murder method as "genial" and "sensational". In Vrba we read that Himmler looked through the peephole for a few minutes and spent the rest of the time discussing the process with Höß.

Once the gassing was over Himmler and his entourage immediately left he crematorium. This is at least what Wetzler claims. Vrba on the other hand writes that Himmler staid and watched the handling of the corpses "with a keen interest", not leaving the building "until the smoke began to thicken over the chimneys". This would of course imply that the "Sonderkommando" was present in the Krema during Himmler's entire visit. Wetzler however contradicts this, stating that the prisoners in the Sonderkommando waited in their quarters in the men's camp until Himmler and his entourage had left (p.53).

According to Wetzler, the victims of the gassing observed by Himmler made up only one half of a larger transport from Cracow. The second half supposedly arrived in the afternoon and was gassed on the evening of the same day. Höß and Himmler returns to watch also this gassing. No later second gassing is mentioned by Vrba. As for the number of victims, Wetzler states that the victims of the first gassing numbered 1,200, while the second batch of 30 lorries carried on average 60 people per vehicle, that is 1,800 people. Two of these lorries were supposedly delayed due to engine trouble and missed the gassing (p.54). Thus 2,880 people were gassed that day according to Wetzler. Vrba states that a total of "3000 Polish Jews" were gassed (p.10). This may not seem to be much of a contradiction. The larger then the surprise when one turns to the brief description of this alleged event in the 1944 Auschwitz Protocol:

"Prominent guests from BERLIN were present at the inauguration of the first crematorium in March, 1943. The "program" consisted of the gassing and burning of 8,000 Cracow Jews. The guests, both officers and civilians, were extremely satisfied with the results and the special peephole fitted into the door of the gas chamber was in constant use."

In a deposition made by Vrba at the Israeli Embassy in London for submission at the Eichmann trial and which is appended to *I Cannot Forgive* (p.269) we read:

"I was present at the arrival of every transport to Auschwitz, or, if I was not present, as these were done in shifts, I was able to get figures from my workmates. So I was well in a position to obtain rather exact figures of how many people arrived in Auschwitz."

How peculiar then that Vrba, nineteen years after the writing of the Auschwitz Protocol, suddenly would write down the death toll of that fatuous day with over 60%.

Even in the weird world of Holocaust witness testimony it is rare to find two witness accounts that contradict each other so blatantly, and on so many details, as the descriptions of the alleged 1943 Himmler visit in Vrba and Wetzler. It was no doubt fortunate for Vrba that Wetzler's book was never translated in his lifetime. What, one may wonder, would have happened if also Wetzler had testified at the Zündel Trial, with *Escape from Hell* available to the sharp-shooting Zündel defense team?

But what about other witnesses to the same alleged event? What about the camp commandant himself, Rudolf Höß? His prison memoirs are often touted as one of the most important witness accounts on Auschwitz. Yet one will look in vain for a description of the early 1943 Himmler visit in it. On page 233 of the 1959 American edition of *Commandant of Auschwitz* we read:

"My next meeting with Himmler was in the summer of 1942 when he visited Auschwitz for the second and last time."

The last time he visited Auschwitz? Mr. Höß surely must have had some trouble with his memory, forgetting about that marathon breakfast with the Reichsführer and everything.

A LONE ACTIVIST

ZAN OVERALL

You will recall that in the last issue of ***SR*** *Richard Widmann wrote a very critical article titled* Michael Shermer's Ugly Critique of the "New Revisionism." *Michael Shermer is the editor of the magazine* SKEPTIC: Extraordinary Claims, Revolutionary Ideas, and the Promotion of Science. *He writes a column on such matters for* The Scientific American. *He's a nice guy, but he's got a problem (as Mark Weber demonstrated on camera during a debate with Shermer at an IHR conference some years ago). It is via chance alone that I received the following story from Zan Overall, which is a remarkably relevant follow-up to Widmann's article.*

On Sunday, Dec. 14, 2008, I presented some Holocaust revisionist literature to Skeptic Society members arriving for their meeting at Cal Tech. I think of their "meetings" as religious services with Dr. Michael Shermer officiating as their pastor.

Although their speakers opine on impressive scientific subjects ("black holes" that day) the group seems bound together by their fervently held materialistic philosophy or "(ir)religion." It is rare that they do not end up on the conventional, conformist side of any controversy. They hold that: crop circles are manmade; the Apollo missions were real; the "Man from Stratford" wrote the plays and poems; Intelligent Design is bad while Darwinist Evolution is good. The irony is that while the Skeptics Society worships Darwin today, if they were transported back to 1850 their mindset would put them solidly in the camp of Bishop Usher.

I passed out some twenty copies of Mark Weber's pamphlet "The Holocaust---Let's Hear Both Sides" [this is the article Mark wrote for us when we, together, founded CODOH in 1988, though he does not say that on the IHR leaflet—Ed.]. Before the meeting I gave one to Michael Shermer and showed him my two placards *du jour*.

One read:

"MILLIONS EXECUTED IN GAS CHAMBERS?
MILLIONS DOUBT THAT!
YOU SHOULD TOO!
HERE'S WHY:

(Here I had a row of pages from the pamphlet itself.)

The other placard read:

**EISENHOWER'S DEATH CAMPS!
AN AMERICAN "HOLOCAUST!"**

Below that I talked about those camps, the Allied terror-bombing of German civilians, and gave directions on how to access information. The text in caps is large enough to read from 15 or 20 feet. The other text is for those who come close. I make the placards by printing the text on my computer at different magnifications and scotch taping it onto the placards.

Dr. Shermer was understandably busy and only had time to say sarcastically that he thought I was concentrating on Obama's citizenship. I had said something about being a "multi-tasker." (During a previous dispute on some particular issue, I had been called a monomaniac. I always deny that. I state that I am a maniac on many subjects.)

Some people took the pamphlets willingly. Others expressed scorn for my placards and I had to shame them into taking a pamphlet saying, "A true skeptic looks at both sides of an issue." And I explain that the word "skeptic" comes from the Greek word "*skeptikos*," which meant only "thoughtful" not "doubting."

I do not enjoy preaching to the choir. I enjoy confronting people with whom I disagree, trying to stay civil and engaging. Not always succeeding. Although people you confront rarely convert on the spot, I feel you still do some good: by planting a seed of knowledge that can blossom later by showing that we are intelligent people with solid arguments; and by angering your opponent enough for him to research a subject to prove you wrong.

There were two bright spots in the day. One man told me he agreed with me completely. Doubting my good fortune, I asked "Are you being ironic?" He said "No," and later added that he had heard a little about the Eisenhower Death Camps but was grateful for the leads I had given him.

One of the S.S. members mentioned that the "Skeptic's Forum" run by the Skeptics Society is discussing the Holocaust and "four or five" of the posters are of my opinion. They are probably revisionists taking the opportunity to confront the benighted. I used to do that in that forum. You can check this out at skeptic.com. On the main page choose "FORUM." Then under topics go to General and then "Holocaust Revisionism." Looking at the topics they appear to reflect several viewpoints. Readers might want to jump in there.

I have been going to Skeptics Society meetings for years. I call myself "The Skeptics' Skeptic." The psychologist Charles Tart believes that group thinkers (such as the Skeptics Society) are living in a "consensus trance," as are the people who hold to the Received Story of the Holy Holocaust According to the Blessed Elie Wiesel.

I'll close with an open letter I wrote to these *soi-disant* "Skeptics." Never published by them of course.

An Open Letter to The Skeptics Society from Zan Overall

Why do you call yourselves "Skeptics?" "Devoted Defenders of the Paradigm" would be more accurate. Skeptics are intellectual rebels who challenge the views of those in authority, often risking reputation, livelihood and sometimes life itself. In every instance I am aware of, The Skeptics Society comes down on the side of authority, risking nothing!

A Skeptics Society member teaching English Lit somewhere risks nothing agreeing with his department head that the "man from Stratford" wrote the plays and poems.

A Skeptics Society member teaching psychology risks nothing agreeing that intelligence is a function of a material body and expires with that body.

A Skeptics Society member risks nothing at a cocktail party by decrying Intelligent Design and "going way out on a limb" in defense of the Theory of Evolution.

Do you so-called "skeptics" ever stick your necks out?

I hear you saying, "We can't help it if they finally got the paradigm right and we recognized that fact!" That's what they all say---in every era about every paradigm.

It just came to me! You are skeptical about one thing. You are skeptical about skepticism. If you had lived in his day, you would have been heaping up faggots and arguing over the privilege of applying the torch to Giordano Bruno, a skeptic worthy of the name.

Zan Overall,
The Skeptics' Skeptic.

AT THE LAST MINUTE

Swedish television has aired an interview with Catholic Bishop, Richard Williamson, in which he said:

"I believe that the historical evidence is strongly against — is hugely against — 6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler," he said

"I believe there were no gas chambers," he added.

[More on this next month. Maybe a lot more.]

MARK WEBER AND ME

Over the past couple years Mark Weber and I have had maybe four extended conversations. In each instance we ended up discussing The Institute for Historical Review and the relevance of Holocaust revisionism to the issues that are now being addressed by the Institute. Mark's position was that revisionism is a weak instrument in confronting a pernicious Jewish/Zionist influence. My position was that the Holocaust story, with the gas-chambers being at the heart of that story, is what is used to "morally justify" the obsessive marketing of that pernicious influence. In each instance we ended up by agreeing to disagree.

In early January, maybe in late December, Mark called to say hello, to ask how I was doing and so on. Before long we were having the same back and forth. It was largely one of Mark interviewing me with real perseverance about the "relevance" of revision to opposing Jewish/Zionist influence in America and elsewhere.

After that conversation it occurred to me that everything he said about the inability of revisionism to affect Jewish/Zionist influence over the last twenty years could be said about what he was doing at the Institute—trying to confront the success of Jewish-Zionist power in America and elsewhere. I decided I would call him and interview him using the same approach that he had used the several times earlier in interviewing me.

In the event, I was busy, I was exhausted, and I didn't get around to it. And then one day early in January, via email, I received his article "How Relevant is Holocaust Revisionism?" After a quick reading of the text I saw that he was essentially addressing the arguments that I had been meaning to put to him. I immediately thanked him for sending the article. Later that night I read the article more carefully and saw that it revealed what for me was the first time, to a wide audience on the Internet, where Mark was taking the Institute.

It wasn't that he had just begun to take it away from its original core mission, he had done that long before, but now he appeared to be willing to talk about it publically in a way he had not yet done. Openly. The air had been cleared. The door had been opened by Mark himself. I understood that we had reached a turning point with this story. I wrote to a number of people asking for their reactions to Mark's article. Some of those reactions are printed in this issue of **SR**, others are coming.

Within days the story was flying around the Internet. Most of the response was negative, very critical of Mark. It was a commonplace in this first reaction that Mark had overseen the evisceration of the Institute, that under his watch the Institute's Journal had been disappeared, the Institutes newsletter had been disappeared, the Institutes conferences had been disappeared, the Institutes book publishing had been disappeared. The Institute's public standing, such as it was in the political climate in which we live, had been disappeared.

It was all gone. Everything. Except Marks online news-clipping service, which he does well but is a service that more or less mimics a hundred other internet Websites.

One of us who has been deeply distressed, and angered, to see almost everything revisionists had valued about the Institute to be disappeared (alright—destroyed), is Fritz Berg. Soon after Weber's article appeared, Fritz posted a short response on the CODOH Forum. It read:

Fritz Berg

Over the last ten years, who has done more harm to the holocaust revisionist movement than Mark Weber?

Any candidates, folks? Elie Wiesel, perhaps--or Steven Spielberg, Angela Merkel, or Ehud Olmert? The answer is that none of the others shut down a revisionist journal. Germar's journal will almost certainly be revived when Germar is released--but the IHR journal is gone forever so long as Mark Weber is the director of the IHR. Irving's imprisonment actually helped bring world attention to the fact that there are people who "deny" the holocaust. Mark Weber has by his own admissions made it clear that he sees holocaust revisionism as harmful--to exactly what is not clear. At the very time when many leading revisionists had taken a public stand in Teheran to tell the entire world that the holocaust was essentially a hoax, Mark Weber went out of his way to publicly undermine them all on national television [the Shawn Hannity program—Ed.] throughout the US.

No single person anywhere in the world has done more harm to what so many of us are trying to achieve than Mark Weber.

I suggest we put a letter together to the IHR board calling for Mark Weber's resignation and sign that letter.

Mark Weber called me after he had read Berg's post to ask if I

were going to allow the statement to remain on a Website "that I control." I said that I did not want to talk about it on the telephone, that we should discuss it by email where we would each have a copy of what the other had written. Mark was absolutely adamant. He had to talk. What he wanted me to understand was that Berg's post was "insulting" and that no friend would allow it to stand.

I felt myself in a dilemma. On the one hand I understood that I was undermining a friendship that I had always valued. On the other, I understood that Berg was right. I told Mark that the questions Berg raised had been talked about for years, privately, among revisionists around the world. I told him that I agreed with Berg.

That no one has done more to harm revisionism over the last ten years than my friend Mark Weber.

That it is indefensible that he should have closed down a journal that was at the very heart of the revisionist struggle.

That it is true that he sees revisionism as "harmful," whereas we who remain revisionists see the destruction of so much we had once valued as being what is harmful.

That it would be best for Weber to disassociate himself from the Institute, begin his own organization, and allow the monies that were left to the Institute to be used to pursue what "all" of us saw to be the Institute's core mission.

Weber, for his part, probed me very hard on the issue of "friendship." The idea being that to allow the Berg's statement to remain on the CODOH Forum betrayed our friendship. He returned to that issue again and again, pressing, pressing. I was in something of a quandary. On the one hand, I agreed with Weber that I was compromising our friendship. On the other I agreed with what Berg had written in his statement.

When I told Weber that I had thought about these things many times over the years, he said:

"If you thought about if for so long, why didn't you say something to me personally?"

It was a relevant question. I have been aware for years that key revisionist figures had cut their association with the Institute because of how Weber was managing it. Butz, Faurisson, Berg, Graf, Rudolf and others. I see now that I failed the readers of this *Report* in not reporting that story. Weber is right, I should have asked. But did the others not "ask?" Did Faurisson, Butz, Berg, Rudolf not ask? Yes, they did ask. And here we are.

Why didn't I make an issue of it? More than one reason. None of them clear after so much time. But I did not feel that I was on the "inside" the way the others were. I had never worked on the Journal, never wrote for it. I had never helped organize an IHR conference. While I had managed the IHR Media Project while Willis Carto was still running the show, I was an independent operator, making my own decisions. I was not an "insider." And then there was my 20-year friendship with Mark.

In any event, there has been an important story whirling around under the revisionist table for years about how the IHR is being (mis) managed. While I was out of the loop, I remained so through a certain lack of responsibility. Now the story is public and it is going to cost some of us.

Thirty days ago I had no idea I was going to be writing on this issue. Now I don't know what it is going to cost me, but I am going to follow the story in a way that I believe is responsible, and I will have to bear whatever it does cost. In addition to those of you who subscribe to this hard copy edition of *Smith's Report*, ***SR*** goes out to 3,000-plus Internet subscribers. On top of that, each issue of ***SR*** is now uploaded onto CODOH.com where it has a permanent life on the Web for readers around the world.

Well, then, it's "So long" for another month. Next month I'll have news about my outreach via the campus press. It's just beginning to kick in now. There is a lot of opposition. We'll see.

Bradley

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